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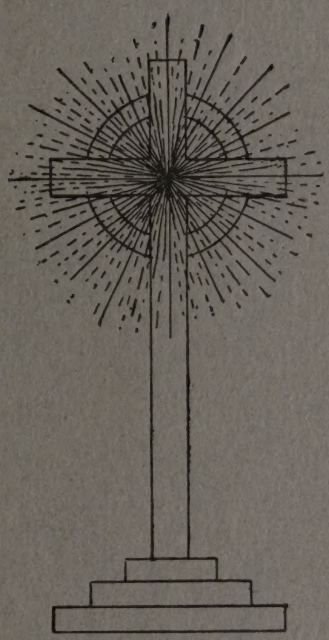
THE HERALD OF THE CROSS.



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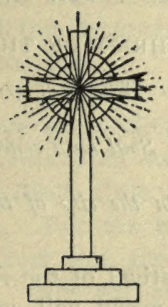

THE HERALD OF THE CROSS.

No. 12, New Series. December, 1905, Vol 1.

THE STAR OF THE LATTER DAYS.

The latter days shall see a great light, for the Spirit of the Angel of the Lord shall descend upon the soul of the servant of the Lord to illumine all those who are seeking after the knowledge of the Divine.

In those days there shall arise in the Spiritual World Him whom the planes of matter are no longer able to withhold from the Vision of the Divine.

In those days there shall be gladness where now there is sorrow, and sorrow where men imagine gladness. For the Arm of the Lord shall be indeed revealed. His Truth shall prevail. And the glory of the Lord shall be made manifest; for the redeemed of the Lord, who are the children of the Divine, shall arrive at the knowledge of the Wisdom of the Divine—the true Zion within the Celestial Soul.

In those days there shall arise a star whose shining shall be unto all peoples. He shall lead the "sheep of the fold"—the children of the kingdom—into the green pastures of a true spiritual experience.

THE NEW INTERPRETATION.

VII.

THE CHRIST OF THE SOUL.

Behold! I bring you Tidings of great Good which shall be to all people.

Behold! The Virgin Soul hath conceived. There shall be born from it the Christ.

He shall be found in the city of the Lord, whose foundations are pure.

THE Christian Festival of the Advent of the Celestial Christ to this world will soon be held by all the Christian Communities. It will be a season when they meet together in order to sing the praise of Him whose coming was to have redeemed the world from every form of evil and wrong. Those who profess allegiance to that Christ will meet together and profess unfeigned devotion to Him. They will unite in songs of gladness, as if they were indeed the recipients of some great good which He had brought to them by his advent. Their songs will speak of the glory which He left when He came to Earth. They will picture Him as laying aside His Divine Nature in order to assume the form of man. They will extol Him as one who was the Beloved of the Father and the chosen Messenger of the Father's Message of Love to a fallen race. They will speak of His coming as the hope of this Planet, and the prophecy of what it and all its children may become. These songs will be full of pity, goodness, purity, brotherliness and love. They will ostensibly herald the coming of the Christ into the midst of their Communities as the One whose Kingdom is to subdue all things unto itself, and so overthrow the powers of darkness. They will ring with the music of a peace upon Earth born of heart and mind, of joy amongst men begotten of true brotherhood, of goodwill amongst peoples as the outcome of the pure heart and the Christly love. They will be full to overflowing of the Divine Love towards all men and the Divine Compassion towards all creatures, and will sing aloud their own hopes that the

day may soon come when that Love will be realised by all human souls. And further, they will themselves vow to become the devoted exponents of that Divine Love towards all men, and the channels of that Divine Compassion towards all creatures.

* * *

These are the true expressions of the human soul. They are the expressions of its own intense longing after the realisation within itself of the Christ. They are born in it from the Divine. For the human soul is divine in its nature, and must ever seek the Divine as the realisation of its true life, Nor will it ever find rest until it find it in the plane of the Spiritual World where the Divine operation is alone felt; for only there can it come into direct relationship with the source of its own life, and receive into itself that nourishment essential to its true culture. And these beautiful aspirations made manifest in song are the endeavours of the soul to find that kingdom of Divine fulness whence all its requirements may be met.

These wonderful songs, many of them inspired from the Spiritual Spheres, tell to the seer who knows from the Divine, all the history of the soul, how it is yearning for the realisation of its own truest life, even whilst it is living in a body whose mode of existence is a constant contradiction of its noblest aspirations. To him there is nothing hidden which relates to that soul's history. He sees and knows from the Divine. And he can see how the soul reaches upwards toward the true kingdom of its nature—a kingdom which is not of this world, even as the Christ's kingdom was not of this world. He sees the soul struggling against all its adverse conditions to find an outlet for itself in which it will be able to realise some of its noblest feelings and purposes. He knows how hard it is for it to now rise up out of these adverse conditions. He knows how great the struggle is between the soul and its false manner of life in the body, how it longs to conquer the body with all its desires which are born of the flesh, and the mind of matter which dominates that body.

He sees, as no earthly soul can see, the meaning of the constant struggle which goes on between them. And to him it is given to tell the soul how it may rise out of all its adverse conditions; to interpret for it its own sublime aspirations; to unfold to it its own history; to make known to it the path whereby to attain the realisation of all its hopes; to enlighten it concerning the Divine meanings and purposes in its history; to warn it against the dangers to which it is subject whilst functioning off the plane of the Divine; to tell it when it is in danger of not only losing its way but of losing its life. His office is to unfold unto it the way of the Lord, to make known His purpose, to open up the path for its return unto the spheres whence it fell when it descended into the planes of matter, to destroy those forces which are antagonistic to it, to overcome for it that world which it has so absolutely failed to overcome for itself.

* * *

The Songs of the Soul are however not the songs of the lower mind. The soul exults for an hour and then the mind dominates the whole system of body and soul. It allows the soul to sing, and aspire in its singing for a brief time; but soon again it assumes the reins and controls the whole life. And that is the reason for the glaring contradictions between the soul's songs concerning its longing after the Divine realisation and its constant experience on the planes of matter. The soul longs for the Divine because it has within it all the potentialities of Christhood; and these spiritual magnetic forces are striving after their own perfect polarisation in a Christhood for the soul. And it is this effort of these spiritual forces of the soul which leads it to exult as it does in its hours of pure devotion to the highest, and to join in the recognition of the Human Christhood of Jesus as the exposition of its own highest and noblest feelings, desires and hopes. And it is this yearning after the realisation of the Christhood which enables it to persist through all its calamities, and to still endeavour to attain its own true life. And this endeavour is as constantly frustrated by the mind of

the body, because it is ever opposed to anything that is spiritual. For that mind has been the cause of many disasters to the soul. It is the child of matter; it loves matter; it could not apprehend anything that is not generated from matter; it denies that there are any reasons why a state of matter should be a menace to the soul; it knows that the soul is unhappy unless it finds an outlet for its feelings and desires, but refuses to recognise the need for their constant interpretation.

But there is no time when that mind seeks to so fully dominate the soul like the season when the celebration of the Advent comes round. For then the soul is stirred to its depths. Its own memories are quickened. Its longings are deepened. Its purposes are reaffirmed. Its vision of the Christhood which should have crowned its own life, is refreshed by the thought of the Celestial Soul who came to manifest a Christhood such as the soul desires. Its hope is quickened again by that vision till it makes the spiritual magnetic currents strive after polarisation. And that effort is at once turned by the lower mind towards the planes of matter. For the whole history of the Christmas Festival is to be found in the delusion imposed upon the mind by the astral plane which at once turns the soul's effort towards the Divine realisation into a mere festival of meats and drinks. For the entire festival of Christmas has no other history. It was begun by the enemies of the truth who were in the Christian Communities of the second century, in order to turn the upwardness of the soul's action into a downwardness of its manifestation. And to accomplish this they had to pervert the meaning of the Christhood, and then turn its vision into a mere historic anniversary in which the soul and mind could unite. And then to make the event fruitless of any spiritual inspiration to the soul, they founded the festival.

But to do that was not accounted sufficient. The aspirations of the soul were too strong to be held in check by a festival. For, finding an outlet for its truest feelings in noble song, it might have surmounted the material surroundings and found the true plane of its life,

and so have at last arrived at the state of Christhood. And in order to make that impossible, these enemies of the truth made the festival only semi-religious; for, when the spiritual part of it had ended, the material part began. And that material part destroyed all the good which had been generated by the spiritual. It drew the soul down again from its spiritual feelings and purposes to the lower planes of action where those feelings and purposes were speedily strangled. In this way did the enemies of truth triumph over the soul. They gave the Church a picture of the Christhood which the soul could not understand, and then made the soul seek for the realisation of its own highest by means of a festival. But fearing that even the festival might prove a strength to the soul in its movement towards the Divine, they turned its direction outward and downward—outward in ceremonial, and downward in bodily feasting. And so the sublime idea of the Advent became materialised.

* * *

The festival of Christmas was thus instituted by those who had purposely come to this world to make the Christhood of the soul impossible. They had silenced the voice of the Christ by means of their treachery. They had succeeded in making His mission to the Celestial souls of His own system of none effect, by means of the perversion of His Human Christhood. They had compelled Him to affirm that He was not from this system, that His kingdom was not of this world. They had then the power they sought. For, having spoken of Himself as not from this world, they were able to build up the Christhood upon the idea that He was a Divine Being. By this means did they destroy His power to speak to the soul. For the Christhood of the soul must be in harmony with its own nature, and that nature is spiritual, and therefore human. For the human kingdom has no relation to the human physical form, but to the kingdom of planetary souls. And its true plane is not even that of the higher mind or reason, but that of the Spiritual World.

Yet the enemies of the Christhood were not satisfied

that they had sufficiently destroyed the vision of the Human Christhood of Jesus, and, fearing lest the soul should discover that Christhood and so triumph over all their machinations, they raised the visible kingdom known to the world as the Church. Even then they were not satisfied. Fearing lest the Church also might at last become the means of the soul finding its own kingdom, they turned all its thoughts towards founding a world-empire upon religious foundations, but without the Christhood. For, by this last stroke, they succeeded in giving a direction to the soul's aspirations which was outward and downward, and so away from the Christhood. By means of materialising such truths as it had into mere intellectual affirmations and meaningless ceremonial, its life became an outward endeavour to turn the world into a community of religious vassals through the acccptance of its belief and authority. And, to crown all their endeavours, they created the ingenious institution of the Christian priesthood. All the sacred truths were supposed to be held by them, and to be administered only to those who bowed down to their authority. These truths were not things which any but themselves could understand, and could only be administered by means of ceremonies. These ceremonies were not to be the gift of any one but the priest. He alone knew the inner meaning of them, and he alone could interpret that meaning to the recipient. And thus the truth concerning the Christhood for the human soul was effectually obscured.

* * *

The purpose of all these ceremonial was to engage the mind with them, to present all the truths concerning the Christhood in an objective form, to thus ensnare the soul into viewing all spiritual things as sensuous objects and so destroy the power of the intuition to recognise truth as a spiritual and non-sensuous thing. By this method did they hope to make impossible the recognition of those beautiful spiritual truths concerning the Christhood which had been given in the Logia by St. John. They hoped to secure power over the individual soul by means of cere-

monial. They aimed at rearing upon the name of the Christhood such an institution as would take His name whilst it blotted out His vision. They intended it to be nominally the representation of His teachings even whilst it obscured these teachings by its ceremonial. They meant it to be a representation of the ideas which He gave concerning the Kingdom of God as He expounded that Kingdom at the time of His trial before Pilate. They thus hoped to pervert His presentation of the spiritual nature of the kingdom into that of a mere outward and sensuous institution, whose ceremonial had spiritual virtue and whose priests had Divine power.

Nor was this all. For, along with the perversion of the idea of the kingdom, they likewise perverted all the meaning of the soul's history. For they taught that the soul had no past beyond the short life it was then living in the body, that its origin was from Matter by means of human parentage, that its sinful habits were the outcome of that parentage because of the fall of the first human pair, that the cause of all its sorrow and trouble was to be found in the original act by which the race fell into sin. But they took great care to so present that fall as an objective act of disobedience, that the soul could never see *how* it fell in its first parents, nor what was the peculiar form of the sin which brought about that fall. And thus they were able to build up their false system by means of their false kingdom, and so destroy the power of the soul to perceive the inner spiritual meaning of the history of the soul itself. For, in accomplishing this evil against the soul, they forced it to seek for the interpretation of all its history in the false presentation of "the fall," so that it related all its disasters to others who lived in the non-historic ages. And in this way was it prevented from discovering its own true nature.

* * *

Now, this last act of the betrayers has proved itself the most potent against the true progress of the soul, and the realization of the true Kingdom of the Christ *within* the soul. For it gave such an outward, such an earthly,

such an unspiritual meaning to the whole nature and history of the soul, that its true nature and history were lost to the Western World. And this loss of the spiritual history of the soul made the Western races the children of the most awful delusion that could ever have been imposed on them. It made them the victims of the most material kind; for it not only stole from them the knowledge of the soul's true nature and perverted its history, but it destroyed for the soul the very means by which it could arrive at the true knowledge of that history and find satisfaction for its nature. It inverted all the most sacred teachings of the Brotherhood by making the beautiful Spiritual and even Celestial Sayings of the Christ have relation only to outward history. It directed the soul to seek for its peace and spiritual attainment to some objective means by which it was to find deliverance from the disastrous position in which it found itself as the result of the fall of the first pair. For, by this false direction, it drove all the thoughts of the soul to think of its own redemption as something taken out of its own hands and put within the power of another. It thus drew the soul more and more down from the kingdom within it where alone the Divine could be found and realised, to seek for the Divine by means of an objective theory of its redemption, and through the sensuous objects of a kingdom built up on mere ceremonials. In doing this the betrayers made any vision of a human Christhood impossible to all whom they ensnared by means of the glamour of an outward kingdom. For their thoughts were drawn away from the Human Christhood to the vision of a Divine Being who had come down to earth to save the whole world by means of His death on the Roman cross. They were thus deceived into believing that their redemption had been accomplished by Him, and that they had now nothing more to do but to believe in that fact and rejoice. And so the whole of the Western races have ever since been under the impression that the mission of the Christ was to rescue the world by dying for it on the Cross. And this delusion has con-

tinued till this age notwithstanding the obvious contradiction of it all by the conditions of the whole world, and especially the conditions of those nations where the outward kingdom with all its vast ceremonial has found firmest root. For never in the entire history of the human race has there been so much ceremonial display as we may now find in the institutions supposed to represent the Kingdom of the Christ and the means of the soul finding its redemption ; and yet in the heart of these very institutions there never was a time when the soul was in more darkness concerning both its own history and the nature of the redemption it requires. For the whole of the Western world is a perfect battlefield where all the worst forms of human evil have found their most perfect manifestation. It is indeed like a mighty whirlpool, whose vortex is found in the very centre of that kingdom of magnificent pretentions, whose vesture is indeed nominally that of Christhood, but which is in reality that of the most destroying supersensuous materialism.

J. TODD FERRIER.

THE UNWEARIED DIVINE LOVE:

For ever round the Mercy Seat
The lights of Love shall quenchless burn ;
But what if, habit-bound, thy feet
Shall lack the will to turn ?

Oh, doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of a soul !

To doubt the Love that fain would break
The fetters from the self-bound limb,
And dream that God can thee forsake
As thou forsakest Him !

WHITTIER.

RING IN THE CHRIST.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty night:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old. ring in the new,
Ring happy bells across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the fued of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civil slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant men and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

TENNYSON.

THE NEW INTERPRETATION.

VIII.

How to Reach the Divine.

IT is often asked whether the food which is taken into the body has any direct influence upon the mind, and, through it, upon the life of the soul. That the life of the lower mind must have some direct bearing upon the attainments of the soul, there need be no question; for, we have only to look at the spiritual condition of those who love the outward material and sensuous forms of existence, to note how very little real influence the spiritual has over their conduct. They may be very good in their way when judged from the standpoint of the life of society, and even from that of many of the religious societies. They may even be, ethically speaking, good and true people. Yet they may be easily differentiated as belonging to a plane of life where the truly spiritual plays no part. For we must not confound mere jovial good nature, mere religious devotion of an ecclesiastical order, or even the manifestation of a strictly ethical code, with the true spiritual feeling born within the soul. When this latter dominates a life, then there can be no mistaking its true nature. It may not be able to perfectly express itself, because of its limitations; but it shows its nature by its conduct, which, though often imperfect even to its own judgment, is nevertheless pure in its action. And such a soul will ever be full of tenderness towards those who are still on the lower plane of existence, both man and beast.

* * *

Such a soul will find it impossible to nourish any part of its life at the expense of other forms of existence. It will reject as beneath the dignity of its nature to minister to its body by means of the suffering and death of others. It will reveal its true nature even when it feels it must nourish its material vehicle. For, it will know that its body is so closely related to its mind that what it eats and drinks are as important to its true life as what the

mind reads and thinks. For if the body be nourished on flesh, the mind is bound to be influenced by the conditions which are set up in the body by the flesh. And if the mind is thus thrown into disorder, the soul cannot function through it so as to arrive at its own true action. For it is not generally known that there are always contained in the flesh all the influences of the creature who functioned through the body from which it was taken; that all the astral conditions are present until the flesh is destroyed; and that, since those who eat flesh make their bodies the instrument of its destruction, they must receive the astral influences in the flesh, and, with its consumption by them, also the astral. For the astral influences are never scattered whilst the vehicle remains from which they were generated; and, when flesh is eaten, these influences are taken into the body and liberated as the flesh is digested. But they do not pass out of the body which partakes of the flesh, but are absorbed by it along with such nourishment as the flesh may impart to the body. So that the flesh-eater is constantly storing up more and more of the astral emanations from the animal kingdom to add to his own astral nature, which has to be at last overcome by him ere he can reach the kingdom of his soul.

* * *

The flesh-eater has therefore all the disturbances set up by the astral elements he has taken into his body. He has all the astral influences taken with the food to overcome, in addition to those already in his body. His lower mind is thus made the instrument of an increased animal power which must be conquered by the soul ere it can make its true life manifest through that mind. And these increased animal conditions tend to not only lessen the possibility of spiritual attainment for the individual soul, but they likewise draw down the mind itself to function entirely on the planes of matter. And in this way it at last becomes impossible for the soul to function through the lower mind. And it ultimately loses its power over that mind, so that the individual may be said to live only an animal and intellectual life. And this view will account, to those

who can perceive, for the strange unspiritual conditions of many whom they may know. And it will explain to them the reason for the remarkable spiritual blindness of many who are professedly religious, who cannot see beyond the outward and literal meaning of anything of a spiritual order, but who must always relate the most beautiful spiritual truths which belong only to the kingdom of the soul itself, to some mere phenomena on the historical and material planes. For it must be obvious to any seriously-minded man or woman that the way the vast majority of men and women live is not the way which is indicated by the ideals which they profess, whether these be only ethical or deeply religious. The manner of living observed amongst the most devout is often the direct negative of their faith. For they profess to seek only the highest culture for body, mind, and soul by means of their religion ; and yet by means of their manner of nourishing the body, they make that highest culture impossible. They profess to yearn for the vision which is not to be found in the world and life of matter, and yet they eat and drink those things which hamper the soul in its seeking. They never hesitate to affirm that they are longing to know the Divine, yet they will not see that their manner of life prevents the possibility of them ever arriving at that knowledge. In their spiritual songs and hours of devotion they seek the uplands of the Spiritual World called the "mountains of God," but in their daily living they dwell in the valleys of matter, and make them more dense by the fumes of the animal food which they eat.

* * *

Thus are their habits the living contradiction of their professed anxiety to reach up to and know the Divine. They loudly proclaim that they are striving after the realisation in their own soul of the life which Jesus lived, yet they persist in refusing to follow the truth He taught, viz., that every one who would be a follower of THE WAY TO THE FATHER must forsake ALL for the blessed realisation. They seem to forget that He plainly taught His disciples that if any one desired earnestly to find that

path, he must be prepared to take up his cross. And He expounded that cross as threefold in its nature. He showed to His disciples the path of self-denial for their own sakes. Then He made manifest to them the path of self-sacrifice for the sake of others. Then He revealed to them the meaning of the other two paths, that they were but steps towards that other cross which must be taken up and borne because of the Divine—the path and cross of absolute self-abandon to the Divine way of life, and absolute self-surrender to the Divine way of service. These three steps are those of which the Christian's faith ever speaks to him. They are the three crosses of sacred story. They may not be passed by. Any one who sought to enter the kingdom by other ways would show that he or she had never understood the spiritual significance of the Christian faith. Nor indeed is there any other way. It may not be always called by the same name, for the same way has always been the path by which alone the soul could reach the Divine. That way has been before the soul in all ages under every form of religious aspiration, whatever was the title given to it by the soul And it has always been threefold—the path of self-denial, the path of self-sacrifice, and the path of absolute abandon in the life and service of the Divine.

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It will therefore be seen how much need there is for the Christian to be recalled from the planes of material existence, back and up to those of that kingdom of which his faith speaks. For there can be no true exposition of that faith through a body whose blood is nourished by means of the flesh of animals, whose mind is darkened by the astral emanations from the animal, whose higher mind is forced to function through a brain made spiritually dense by the astral conditions produced through the flesh. For the soul must have purified vehicles to function through before it can ever hope to reach the true kingdom of its aspirations. And, if such are not provided for it by those who so loudly proclaim their anxiety to accomplish the regeneration of society, then all

their labours must prove abortive. For, whilst they profess to seek a kingdom for the soul which is not of this world, they persist in forcing the soul to seek its full satisfaction through vehicles whose powers are directed towards the life of the senses. So that whilst they preach a life of self-denial for the flesh, in practice they encourage its appetites and desires. And whilst they admire self-sacrifice in others, they refuse to apply that same cross to their own life. They are willing to recognise the virtue of self-sacrifice when beheld in the Christ from afar off, but reject that same virtue should it knock at their own door. They will even sing aloud of the triumph of their own soul in the hour of their devotion, and then repudiate everything that would enable the soul to accomplish its triumph. They exult in the thought that there will come a time when all sin and sorrow, care and anguish of soul and mind shall cease, yet do they continue to perpetuate those very conditions out of which these things are generated. They seek to spend themselves in social effort with a view to the banishment of all these painful conditions, whilst by their own habits they daily perpetuate them. They would in their own way resent any such ministry as they profess to give, because it would entail on them the necessity of a change in their habit of thought, and action, and motive. They seem to be oblivious to the assistance which their own daily conduct gives to these influences which are so antagonistic to the soul finding its true life. They spend all their thoughts in wondering how they may make the path easy along which humanity may return to ways of purity, goodness and truth, even whilst by their very feelings they are generating astral conditions which are inimical to the soul, and which will make that return all the more difficult. They may indeed have found part of the true way and are seeking to follow it, and imagine that they have found all the way, and so mislead themselves. And thus is the whole way obscured by them. For indeed there must first be the cross of self-denial realised in the outward life, before that of self-sacrifice can be inwardly

understood and applied to the spiritual life. And there must be the cross of self-sacrifice made manifest in the service of life, ere that of absolute abandon to the Divine can be accomplished by the soul. For the way of the soul, when it is freed from the bondage in which the life of the mind and body holds it, is that of the Divine. For its kingdom is none other than the Divine whose laws are all of the purest, whose affections are all of the noblest, whose motives are all of the most unselfish, whose ministry is never personal but universal, whose love knows nothing of the limitations by which that of the flesh is beset. That kingdom is not such as the man seeks whose life is one of self-seeking. It is not the kingdom desired by those whose chief delight is in ministering to the appetites and desires of the flesh, nor of those who find the full scope of their ministry in the exaltation of sublime ideals which they never dream of even trying to realise within the immediate kingdom of their influence. That kingdom is of so pure a nature that no one can approach it whose life is not redeemed, whose mind is not humble, whose heart lacks true love. It is from the Divine ; and the soul that would function upon it must seek only the Divine. In the seeking for that kingdom the mere personal life must be not only forgotten, but abandoned. There must be no holding back because of custom. There must be no refusal of the path because of the pain. There must be no effort to minimise the meaning in order to lessen the burden. There must be no false issue presented in order to find a way of escape. To do any of these things the soul would scorn. But not so the mind whose powers have been ensnared by the flesh ; for its way is the way of the flesh. It seeks only such things as give it pleasure, and regardeth not the things of the soul. So that there must be no mistake concerning either the nature of the soul's kingdom, or its demands upon those who would seek it.

THERE IS BUT ONE WAY.

J. TODD FERRIER

THE SOUL'S SACRIFICE.

O Love, who formedst me to wear
The image of Thy Godhead here;
Who soughtest me with tender care,
Through all my wanderings wild and drear;
O Love, I give myself to Thee—
Thine ever; only Thine to be.

O Love, who once in time wast slain,
Pierced through and through with bitter woe;
O Love, who wrestling thus didst gain,
That we eternal joy might know;
O Love, I give myself to Thee—
Thine ever; only Thine to be.

O Love, of whom is truth and light,
The Word and Spirit, life and power;
Whose heart was bared to them that smite,
To shield us in our trial hour;
O Love, I give myself to Thee—
Thine ever; only Thine to be.

O Love, who thus hast bound me fast
Beneath that gentle yoke of Thine;
Love, who hast conquered me at last,
And rapt away this heart of mine;
O Love, I give myself to Thee—
Thine ever; only Thine to be.

O Love, who soon shalt bid me rise
From out this dying life of ours;
O Love, who once above yon skies
Shall set me in the fadeless bowers;
O Love, I give myself to Thee—
Thine ever; only Thine to be.

J. SCHEFFLER.

LET HIM THAT HEARETH, COME!

Awake! Awake! Put on thy beautiful garments O Earth! Arise, O daughter from the ground! Sit down no more in the dust of thy humiliation. Arise! Arise! Come ye forth unto the ancient glory; for the way of the Lord is now made plain to thee.

Awake! Awake! Arise in all Thy strength! Shake thyself loose from the bands of thy captivity. Seek the wings of the Spirit of the Lord, that thou mayest rise out of the lowlands where pain and sorrow are, and find the uplands where shines the light of the true Bethlehem Star, and where the Dayspring from on High shall break upon thee. For there shall no longer reach unto thee the hand of the oppressor, nor his spirit who hath held thee fast in thy bondage.

Awake, therefore, O Soul! Thou who are aweary of the toilsome way. Awake from thy slumbers O Soul! Thou who art still asleep. For the voice of the Lord calls aloud to thee that thou mayest arise and come forth from thy grave. For naught didst thou go down into it. They who bear rule over thee made sad thine heart. Therefore, arise! and come forth, that thy redemption be accomplished.

The wilderness and the solitary place shall be made beautiful and glad. The desert shall no more be thy way, nor the deep valleys thy hiding-places. For in the wilderness there shall be an Highway raised by the Lord. It shall be called THE WAY OF HOLINESS. When thou art raised upon that Highway as the outcome of thy sorrow, thou shalt no more know the bitterness of sin. Nor shall thy path then lie among the reeds and rushes—the mere swamps of spiritual existence. Nor where the ravening creatures dwell to devour the soul as it seeks a dwelling-place—the mere material forces of the world. Nor where the lion makes his lair and seeks his prey—the astral powers. Nor where the jackal cries—the outward forces which detain the soul, and find meat for the astral plane. But thou shalt then come to the City of the Lord—the true Zion for which the soul longs.

THE NEW INTERPRETATION.

IX.

THE CHILDREN OF THE KINGDOM.

THE Angel of the Lord is now dwelling near the planes of this Earth. He has come to herald the advent of the new era in which the true life of the soul shall at last be realised by the children of the kingdom who are still upon the earth. These are those Celestial Souls of whom the Christ spake when He said that He had come "to seek and to save that which was lost." These souls were the sheep of the fold for whom He was laying down His life. They were those souls who had given up all to serve the children of this world in past ages. His messages were for them, and where not for the other sheep of whom He spake, but whom He also hoped to find at last. They were for the children of the kingdom to whom he referred when speaking to the leaders of the people. For to these latter He had always to speak in parables, lest they should discover His purpose. And in this way did He seem to ignore the rest of the children of men. But, as He said to His intimate disciples when conversing with them on the quiet, He came only to gather out the "lost sheep" who were wandering about the plains. He told them that His mission was unto all who could hear His voice.

* * *

That sublime mission was never understood. It was obscured by those who came to defeat His mission. It was not allowed even to find any of the sheep after the days of the Brotherhood. When the Brotherhood found that it was impossible to teach the purpose for which the Christhood was lived, they then withdrew from all contact with the world, and sought to realise within themselves the Divine Kingdom. And by this means were the Holy Mysteries preserved in their innermost sense. And also by this means were they lost to the soul. For they could not be communicated to any but those who were in a

state of redemption. To have done so would have been worse than even their withdrawal. For they would all have been degraded beyond recognition. But by the with-holding of them from those who were not in a state to receive and understand them from the plane or Kingdom of the Divine, they were preserved. These Sacred Mysteries were part of the Teachings given by the Christ. They related to the Celestial Souls whom He had come to seek and to save from the dominion of the powers of the air and of matter. They spake of the nature of those souls, of their past heritage when they were the children of the Kingdom, of how they were the victims of the powers which were begotten from the astral kingdom, of the Divine process by which they had been generated as Celestial Souls, of the Divine Knowledge which was in them, of the true origin and purpose for which they had been created. These Holy Mysteries were not such as any souls other than the Celestials could understand. For, only that which the soul knows by its own nature, can it apprehend by its intuition. And only according as the soul functions, can it be instructed from the Divine. If it functions on the Divine, it will apprehend from the Divine. If it functions on the mere mind kingdom, then only those things which are born from the plane of the mind will it be able to apprehend. So that, as the Teachings of the Christ were Celestial, they could be understood by those souls only to whom they referred.

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Now it will be seen how these Sacred Teachings were perverted. All the beautiful references to the Divine were applied to the Jewish Nation. All the sublime Sayings concerning the Divine were reduced to have passing reference to the mere outward history of the Christ. The story of the Immaculate Conception was stolen from the Brotherhood and built up into that outward history, as if it found its meaning in the outward life of Jesus. The story of the Angel appearing to Mary was likewise stolen and put in the occult record to give that outward history all the glamour of a Divine Manifestation.

The story of the temptation of Jesus was also stolen and built up as an outward event in His life. Whereas, all these Mysteries had relation to the soul. They were not personal in any other sense than that every soul who reached the Kingdom of the Divine reached it by means of the process indicated by them. They were the manifestation of that process. They showed the path along which the soul was travelling, and how near the Divine it had attained. For the threefold temptations are those which try the soul when it has reached the kingdom of the Spirit, in order to make sure that its nature is not only reduced from the power of matter, but likewise from the false ambitions which are begotten by the astral plane. And when the soul has shown itself proof against any of these, then does the Angel of the Lord appear unto it to announce that it has found grace and favour before the Lord. And that angelic visitation is of a pure Celestial Nature, having no reference to anything upon the planes of matter. For the Christ born from such a soul is Celestial. The Christ is indeed born *in* the soul who thus reaches to the Divine. For the very nature of that soul is then Divine.

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It will therefore be seen how the sacred Teachings of the Christ were all destroyed by those who came to this world to oppose His sublime Mission. What they were able to gather up from His public utterances they wrought into a history which purported to be the true story of His life. And what they were able to extract from the Brotherhood, they wove around His person. And those Sayings which were found in the occult record, and which seemed to too clearly indicate the meaning of His Mission, they destroyed. For the synoptic records are the later product. They were not issued to the churches in their present form until the Brotherhood was dissolved. But they were all prepared long before that event took place by those who had created the outward kingdom. They were meant to make the remnant of the spiritual vision concerning the nature of the Christ as presented in

the occult record, beyond recognition. All the Acts of Jesus as recorded by St. Matthew, were elaborated into apparent histories which were entirely foreign to His Mission and the true nature of the soul. All the Logia by St. John were detached from their true setting, and presented as having reference to the mere outward kingdom which they made the soul seek for. Thus were the beautiful Sayings concerning the soul itself so built up into mere historic incidents purporting to have relation to the kingdom, that the spiritual meaning of them soon became so obscured that, by the second century, that meaning was almost unknown. For, even so early in the history of the Church did the soul lose its power to perceive the inner meaning of the truth. Dim echoes of that fact may be found in the more spiritual of the early Fathers who so frequently affirmed in their ministry that the Gospel stories were not historical, and that they could not be understood from that plane of interpretation. For many of these Fathers were Celestial souls who had become attracted by the spiritual nature of the Sayings which were found incorporated in the apparently literal histories. And whilst their souls recognised the true nature of the Sayings which they found, they could not see what relation they had to such merely earthly histories. And so they were led to interpret the histories themselves as also having relation to the Divine. By this means were they again misled by those who had written the histories, into assuming that, because the Sayings were spiritual the histories must also be spiritual; until some of them at last came to regard the entire story of the Christhood as only spiritual.

* * *

When the soul functions upon the plane of the Divine, it knows these sacred Mysteries. It knows them because they have been wrought into its very nature. It knows them from within itself, because they form the substance of its own experience as it has sought to reach the Divine. It needeth not that any one should expound them to it, for it sees them. When the soul is once upon

the plane of the Divine, it needeth not that any man should instruct it, for it is then illumined from the Sun of the Celestial spheres. It *knows* the things of which it speaks, and is not dependent upon any evidence of an historical nature such as souls require when they are functioning upon the occult plane or kingdom of the intellect: that soul requires no outward history to illumine it. The light that shines within as a brilliant sun is Divine; and its light shows up the thousand pit-falls laid by the enemies of the soul to deceive it and destroy its spiritual vision. Such a soul needs only to retire within itself to discover "the Secret of the Lord." It only requires to enter into its innermost sanctuary to know who is there as a perpetual Presence. If such a soul should find itself without the consciousness of that Presence, then it is indeed in a state foreign to its nature. And in such a condition it may be said to be lost—lost both to the Divine and itself. And it was to find such souls and reclaim them, that the Christhood was lived; and it was to make possible their return to the Kingdom that the Sacred Mysteries were given; and, in order that there should be no one lost, the Sin-offering was made. For the Christhood was to reveal to them their own true life in the Divine Kingdom; the Sacred Mysteries were to teach them concerning their own nature and the kingdom of that nature, and to show them the true path by which to again find it; and the Sin-offering was made in order that no one of them need fear to seek that kingdom, because all the conditions would be overcome by the soul through means of that Sin-offering having been made.

Thus were they to find their way back to the fold.

J. TODD FERRIER.

"These are they who come out of great tribulation, who wash white their robes in the Life-stream of the Divine, who overcome in the strength which is born within them from the Divine."

THE LIFE WHICH IS NEEDFUL.

It is the life of contemplation, of fasting, of obedience. and of resistance

Boast not, and be not lifted up; for all things are God's, and ye are in God, and God is in you.

There is but one way to power, and it is the way of obedience.

Call no man your master or king upon the earth, lest ye forsake the spirit for the form, and become idolators.

He who is indeed spiritual, and transformed into the Divine image, desires a spiritual king.

Purify your bodies, and eat no dead thing that has looked with living eyes upon the light of Heaven.

Let no man take the life of his brother to feed withal his own.

They are miserably deceived who expect Eternal Life, and restrain not their hands from blood and death.

Despise not the gift of knowledge; and make not spiritual euhuchs of yourselves.

THE PRAYER OF THE ELECT.

Our Father-Mother, Who art in the Upper and the Within:

Hallowed be Thy Name:

Thy Kingdom come:

Thy will be done, in the body as in the spirit:

Give us every day the Communion of the Mystical Bread:

And perfect us in the power of Thy Sons, according as we give ourselves to perfect others:

And in the hour of temptation deliver us from the hand of Satan.

For thine are the Kingdom, the Power, and the Glory,

In the Life-Eternal, and the Amen.

ANNA BONUS KINGSFORD, M.D.

CELESTIAL CHRISTHOOD.

The way of the Divine is the way of the Celestial. It is the path trod by the soul that seeks to arrive at the vision of the Divine.

The way of that soul is that of the Divine, and its path is that of the Celestial.

For the path of the Celestial is that of the soul whose way is towards the attainment of a Celestial; and the way of the Celestial is the path along which that soul must traverse ere it arrives at its attainment.

For when the soul seeks an attainment which is spiritual, it must first become absolutely spiritual in all its desires and aspirations; but when it seeks a Christhood begotten from the Celestial, it must then transcend all the limitations even of the spiritual until it functions perfectly upon the kingdom of the Celestial.

When the soul is seeking after the Divine it must first find the plane of the spiritual, and there it will function until it has arrived at a state of Redemption or human Christhood. But when it has so attained, if it desire that its evolution should proceed upward towards the Celestial, then it will not cease to seek after the plane of that kingdom.

But the plane of the Celestial is as high above that of the spiritual, as the spiritual plane is above that of the soul. For the spiritual plane is the plane of the Divine. And though it is the true plane of the soul, few indeed find it. But the plane of Christhood is that of the Celestial. It transcends that of the state of a human Christhood.

The attainment of a human Christhood means that the soul has gained the victory over all the inward and outward conditions by which it finds itself beset, that it has indeed reached the plane of the Divine. But when it has attained so much, it is yet only on the threshold of Celestial Christhood.

But when the soul does reach the plane of the Celestial, it then attains that status which is spoken of as the Virgin Mary. For both these terms are materialised signs from the plane of the Celestial. And when the soul persists upon that plane, it then arrives at the realisation of a Christhood —the same Christhood as is meant by "The story of the Celestial Soul."

THE NEW INTERPRETATION.

X.

THE STORY OF THE CELESTIAL SOUL.

THE Holy Mystery which is associated with the Festival known as Christmas, was the attainment of the Christhood by the soul. That Festival was indeed a sacred one. It was the realisation within the soul of the life of the Divine. Its sacred meanings were entirely on the Divine Kingdom. They had nothing in common with those meanings ascribed to the event in the occult record. They were not things which related to material history or to anything on the planes of matter. Such interpretations were a degradation of all their pure and Divine significance. They had no reference to the outward life, but only to the inward. They did not speak of any virgin in the flesh, but of the virgin soul. For the Celestial soul is ever virgin until it extinguishes the Divine Flame which is ever over it, and which is its Celestial Spirit. The whole story of the Immaculate Conception is the story, on the plane of the soul, of its attainment of that grace and favour spoken of in the occult record, and associated with an earthly life. That story was first stolen by him who betrayed the Christhood, ages before ever that Christhood was attained on the plane of the Spiritual World. He stole it from the Celestial Kingdom by means of treachery. He then betrayed by means of its knowledge the whole of the Celestial souls—those who were afterwards called "The sheep of the fold," and "The children of the kingdom." For he converted its sacred meanings from their Celestial significance to have only relation to the planes beyond the operation of the Divine. And thus he led the Planet-soul astray, and its children after it; and, after them, the Celestial souls who had become their helpers. By this means did he not only succeed in misleading the Planet-God into an act which has been the cause of al the other disasters which have overtaken the

Planet and its children, but also to degrade into mere sensuous meanings those Holy Truths of which the Immaculate Conception speaks.

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The result of that treachery was never known except to the innermost Celestial circles. It was at once hidden from all the other souls belonging to the Celestial World, lest a worse disaster should happen through these souls allowing their Celestial magnetic forces to produce such conditions for the Son of Perdition, as he has been called, as would force him to leave all the planes where the Divine operated. For had they done that, then he would have been forced to seek a home beyond the planes of the Divine, and would thus have gone into what has been called the " outer darkness " or the spheres where those go who have ceased to seek the Divine. And by forcing him to go there, he must have lost all possible chance of ever returning to the Celestial Fold. And that would indeed have been a great calamity, for he would have remained in the " outer darkness " for ever, being a Celestial, and having in himself the power of eternal persistence.

Nor would this have been all the disaster. For the magnetic forces used by the souls on the Celestial Kingdom would have not only driven him to the planes beyond the Divine operation, but they would have disturbed the whole magnetic conditions of the Spiritual World. And this latter would have wrought grievous disasters amongst the angelic souls of those spheres. Nor would that have been the end. For the Spiritual Spheres being above and within the spheres which are known on the earth as the Heavens, these magnetic currents would have had to pass right out through the various planetary systems which material science knows as sun systems, but all of which are planetary or human-soul systems ; and in doing so would have upset the magnetic equilibrium of all these systems. For that reason the knowledge of the treachery was withholden. None knew of it but those who dwelt within the immediate Divine.

It was by means of this act that the entire system known as the "Solar" came to materialise, one Planet-soul after another, led by this Earth. The Holy Mystery was by him prostituted to mean the birth of a material sphere on the Planet, and then the attainment on that sphere by the Planet's children of some corresponding sphere. For he had disclosed the holy secret knowledge to those who had come to this Planet to seek a kingdom of matter; and afterwards, by their aid, he misled and ensnared the Children of the Divine Kingdom also to seek for the exposition of that mystery in a material form.

But these carry us back beyond those ages in which the Planet Soul passed through dire disasters, and when the souls of this world were still in the infancy of their evolution. And we now name these events only because all the other disasters were generated from them. For had not the Planet-God been misled to imagine that the Sacred Mystery could find exposition through the means of a kingdom from which all spiritual magnetic forces had been withdrawn, then its children would never have fallen into the bondage and sin of material existence, and would have always known the joy of a true spiritual evolution towards the Divine, instead of the sorrow and anguish and spiritual darkness begotten in them through their sin and bondage. And had Planet and children never fallen, then there would have been no need for the aid which was vouchsafed to them from the Celestial World by those souls who came out from the system known as the Sign of the Luminous Cross. And had these not been here they would never have been deceived, and then none of the Holy Mysteries could have been degraded. But all these things having happened ages ago, it has been necessary for the redemption of the Children of the Kingdom, of the Children of the Planet, and of the Planet-soul itself, that these Sacred Mysteries should be withheld in their inner meanings. For, until they are redeemed from the dominion of matter, the children of this Planet are unable to comprehend that inner sense, and cannot follow beyond those meanings given to these

Mysteries on the refined material plane known as the occult kingdom.

* * *

But all those souls who are the Children of the Kingdom, will know within themselves the inner sense of these Truths, and will soon be able to re-discover their own nature by means of these Mysteries. For to them the Christmas Festival should have a meaning of a Celestial nature. It should speak to them of a Christhood beyond the realms of matter. It should appeal to them because it was given to them by the Master. It was given to them by Him to awaken in them the memory of their own past. That past knew the story indicated by the Virgin Mary bearing the Christ. For it had and has meaning only for those of the system to which we have referred. It had and has its interpretation only by means of the knowledge in the Celestial Soul. It had and has its full signification only in Celestial Christhood. The story had and has no reference to the Human Jesus, but to the Christ who manifested through Jesus. That is, the whole story of the Immaculate Conception relates to the Christ, and has not, nor ever was meant to have, any reference to the generation of the physical vehicle which the Christ assumed. But the story in its innermost sense may not be told. All who know from the Divine will recognise what is its Celestial import. They will know the innermost significance of the whole story by seeking for its meanings on the Kingdom of the Divine.

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The Christmas Festival was said to have been heralded by the Angel Gabriel who appeared unto Mary. He was represented as overshadowing her. That itself ought to have given a clue to the inner sense of the Celestial Truth implied. The gross nature of the interpretation put upon the Holy Mystery is indeed worthy of him who stole it from its pure setting and surrounded it in later ages by various orders of matter. For to think of any physical generation as the outcome of the Divine overshadowing, surely is itself a testimony to the awful depths of darkness

into which he fell who gave to it that sensuous meaning. For it was the very same meaning which he gave to it when he betrayed the Celestial children into forms of matter. And it was this thought that underlay the whole gross idea of mere physical children being the heritage of the Lord—an idea whose power for evil was only too manifest in the history of the Jewish Nation. And then, not even satisfied with all the ruin he had wrought, he gave it once more the sensuous meaning when he succeeded in surrounding the life of Jesus by the false halo of such a picture of the meaning of the Divine overshadowing of the Celestial Soul.

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And thus he again succeeded in making the Sacred Mystery have only an earthly meaning. And in doing so, his machinations against the Children of the Kingdom prevailed. For they could not understand two such contradictory things. They knew that it was not possible for the Divine to play any part in any human birth, because that birth had relation to, and was the outcome of, material desire. It could have no relation to the Divine. For the Divine cannot descend into the planes of matter, but must operate where there can be response to its own magnetic attraction. So that the embodiment in the story of the overshadowing of an Angel from the Lord, was an attempt to degrade even the Divine Nature to the planes of matter. And this last act of the son of perdition was the most cruel as well as the most debased. By its means He confused the entire picture. He mixed up sensuous and Celestial things. He gave Jesus a human mother and a Fatherhood from the Divine. He gave Mary a Divine Husband. He gave Jesus a Mother who was not a true woman. For the one who was said to have given Him His earthly life was the Holy Spirit. And thus all the Sacred Mysteries concerning the generation of Celestial Souls on the Celestial plane, were veiled in gross material, so none could perceive the sacred meaning of the story as it had been told by Jesus. And to add to the indignity heaped upon the Pure Spirit

of the Lord, it was announced by the Angel that the human life about to be generated was to be the outcome of the Angelic overshadowing.

And to ensure that theindignity should be complete, he who stole and perverted these most Holy Truths, actually entered the circle of Him who was born of Mary, in order to make all His sublime Teachings of none effect. And by this means was he able to continue his terrible work of perversion and materialisation. By this means also was he able to again gather together all the materials which were necessary for building up the story found in the occult record. And when he had accomplished that, he then betrayed the Christ.

J. TODD FERRIER.

THE HAVEN OF THE DIVINE.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves glide ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the sabbath of that deeper sea.

So to the heart that knows thy Love, O Purest!
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Soul that dwells, O Lord, in Thee.

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